

Dr. Miller said that he had been hopes the Assembly were about to be delivered from attending to this matter, and he had not abandoned that hope yet. He must acknowledge that when Dr. Beecher read the brief statement which they had heard, he did regret the semblance of insinuation which it seemed to contain. He hoped that Dr. Beecher, in the spirit of fraternal accommodation, would consent to take back the paper, and divest it of every thing that looked like a reference to the motives, or state of mind, of the prosecutor. If Dr. B. would do this, he should be gratified. They were a court of Jesus Christ; and he hoped that every thing there would be done in the spirit of the gospel, which was the spirit of love and of peace.

Dr. Beecher said, that as he had meant to convey no insinuation whatever, and not having anticipated such an impression as it now appeared, the expressions employed had produced, he wished to modify them.

Dr. Wilson said, if there was the slightest objection to his withdrawing his appeal, he should withdraw his request for leave. He had rather prosecute it, than withdraw his appeal.

Dr. Peters said, he rose to move the appointment of a committee of five, to confer with Dr. Beecher and Dr. Wilson, and to draft a minute which they could recommend to the Assembly, so that all further discussion of this matter might be avoided.

Mr. Boyd seconded the motion, and would only add, that this delicate and interesting subject had occupied the deep and anxious attention of the judicial committee, and this very mode of settling it had received some consideration in the committee. He cherished the hope that the result would be such a reconciliation between these two venerable and valuable men, as would secure their future co-operation in contributing to the good of the church.

Mr. Brainard here rose to speak, but the Moderator stopped him.

Dr. Beecher again presented his paper, as modified above. He said he never had indulged, and did not then hold, the opinion, that Dr. Wilson had acted otherwise than conscientiously in his appeal. He always had believed that Dr. Wilson felt bound in conscience to act as he had done. Far be it from him to insinuate the contrary; and he was glad of an opportunity of disclaiming any such purpose. He had modified his paper, and he now left it to the Assembly to do with it as should seem good in their sight.

A committee was forthwith appointed by the chair, consisting of Dr. Peters, Dr. Miller, Mr. Boyd, Mr. Cleaveland, and Mr. Ewing.

Thursday Afternoon, May 26th. Dr. Beecher said that with the permission of the Moderator he wished to state what he meant to have stated before, that during the whole progress of the ecclesiastical action on the case of Dr. Wilson and himself, there had never occurred any thing at all like personal animosity; that notwithstanding provocations which might be supposed to arise from such a state of things, there had prevailed throughout between the parties an unbroken state of good will, uninterrupted by any personal discourtesy in conversation, or in deed; and so far as he was concerned, that no wounds had been received either personal or ministerial which needed to be healed; that since the present Assembly had met, he had had the pleasure of a personal interview with Dr. Wilson, and that they had mutually agreed that the effect would be better, if the matter stopped here. Dr. B. was, therefore, willing to withdraw the paper which he had put in, and to leave Dr. Wilson's case to the disposition of the Assembly, believing that the chances of kind finding all round would be greater this way than from any other course.

Dr. Wilson said that this proposal was in perfect accordance with his own feelings and wishes. If the matter should end here, he believed it would be most for comfort, and perhaps for edification.

The Moderator thereupon put the question, Shall leave be granted to Dr. Beecher to withdraw the paper which he has laid before the Assembly, and to Dr. Wilson to withdraw his appeal; and it was unanimously decided in the affirmative.

REVIVALS.

LEXON, MASS.—We have permission of a correspondent, to insert an extract of a letter, dated June 8, respecting a recent revival in Lenox. Though not communicated to us in the usual form, we have sufficient evidence of its correctness, and of the propriety of publishing it.

To hear of the prosperity of Zion in any part of the moral vineyard, is not only gratifying, but quickening to the feelings of the real child of God. More especially is this the case when the tokens of moral and spiritual life in a portion of the vineyard, which has for a long season been sterile, or in which, instead of the myrtle, briars and thorns have so sprung up and spread, as if not entirely to choke the precious plant, yet so far to obscure it, that its existence is not perceived by the superficial observer.

That comparative spiritual dearth had pervaded this and neighboring churches for some years, is a fact, however lamentable, well known to you. During the season of decension, a few members of the church, with the pastor, amidst many surrounding discouraging circumstances, sustained a weekly prayer meeting, which was held from house to house in the village, wherever requested. These were acknowledged to be comforting, edifying and useful seasons to those in the habit of attending them; yet nothing particularly encouraging was perceptible, till last fall, or the commencement of the winter season; when it was evident, from the increasing humility and fervor manifested in prayer and conversation, that what had long been the burden of prayer, the descent of the Holy Spirit in his quickening influences, upon the hearts of Christians, was, in some degree, experienced.

Soon after this, a *Tuesday* evening meeting for prayer, in addition to the *Friday* evening meeting, which had long been observed, was proposed, and generally well attended, by members of the church. The next thing suggested was, visiting all the members of the church for the purpose of religious conversation, and with reference to the observance of a day of fasting and prayer by the church.

The visiting was performed by brethren of the church, two being designated for each school district, who, after the labors of the day, were to attend the prayer meeting in the evening. The day of fasting and prayer was now appointed by the pastor, which was very generally observed by the church. These means appeared to have a quickening effect; and meetings for prayer were appointed in different parts of the town. These meetings having been in a measure interrupted by the severity of the winter, a second visitation of the church was made, the forepart of March, the result of which, when reported, led the pastor to appoint a general prayer meeting of the church with the determination, if appearances were favorable, to continue the meeting from day to day, accompanied with preaching, and such other exercises as circumstances might suggest. In these exercises was assisted by a number of the neighboring ministers, though most of the preaching was by Rev. Messrs. Brinsmade of Pittsfield, and Hooker of Lanesborough.

The preaching consisted in a plain, faithful and forcible presentation of the simple truths of the Gospel, unaccompanied by any thing calculated merely to move the passions. It was soon evident, by that peculiar stillness, solemnity, and deep reverence, perceptible by all who have witnessed the operations of the Spirit in former revivals, that the Holy Spirit was accompanying those truths to the consciences

of some, who had before been secure and votes from Unitarians. Add to these, five votes for other Unitarians, and we have 78, as the whole number of Unitarian votes on the election of first preacher. From 78 subtract the 42 votes, supposed to have been given by Unitarians on the choice of second preacher; and we have 36, the number of Unitarians who "retired from the contest;" while 27 remained and voted for Orthodox candidates. We come to this result, by taking his own statements where they are positive and definite, and making the supposition most favorable to his side of the question in every other instance. If we suppose that only one fourth of the votes given for Mr. Field and Dr. Storrs were from Unitarians, the number on that side who "retired from the contest, must have been 50."

What is said of the Massachusetts Congregational Charitable Society, does not touch the point to which our remarks had in view. If that Society has funds for the support of the widows and orphans of ministers; if we may expect that those funds are and will be honestly administered; if they are already so large, that only a part of the annual income need be yearly appropriated to the objects of its charity; and if these facts are generally known; there appears to be no good reason why donations to the Convention, for the same object, should not be diminished.

The Bishop must have studied this preface. Such a coincidence of language can scarce be accidental. Read again;

Whereupon, the order which many a wise man wished for before, was taken by the deputies of the late famous Council of Trent in this behalf, and confirmed by the authority, that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express license thereunto of their lawful Ordinaries; with good testimony from their Curates or Confessors, that they be humble, discreet, and devout persons, and like to take much good and no harm thereby. Which prescript, though in these days of ours it cannot be so precisely observed, as in other times and places, where there is more due respect of the Church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the meanwhile with such moderation, meekness, and subjection of heart, as the handing of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, Reason and Religion do require.

"All right," still, in the judgment of Rome. Here we have, in the "Votum pro Pace," the Bishop's "license" to the people of his diocese, to read the Scriptures, "truly and Catholicly translated into the vulgar tongue." True, this "license" is not so "express" as the "prescript" of the Council of Trent would seem to require "in other times and places;" but it probably comes as near it as is thought expedient "in these days of ours." It is doubtless given, trusting that will be used with all that "subjection of heart" to the will of the clergy, as it shall be made known in private interviews, "which the holy Canon" of the Church of Rome "do require."

The Pilot says, that Bishop Fenwick has made the same offer to the Protestants of Boston. Will either of these Bishops act in circulating, within their dioceses, the Bible, in any translation, "without note or comment?"

J. R. McDOWALL.—A friend has sent us a large pamphlet, showing that Mr. McDowell is justly condemned. Another has sent us Mr. McDowell's appeal to the public, showing that he is unjustly condemned. We have put them together, and laid them away, where we can find them, if we ever need them,—which is very improbable. We shall read neither of them at present. We object, on principle, against this custom, of appealing to the public on cases that have been tried, or are to be tried. They should be left to the proper tribunals. We never read the appeal in favor of Mr. Barnes, which some of his friends sent round the country while his case was awaiting the decision of the General Assembly. We considered it an improper publication. Our criminal courts are often seriously embarrassed, in consequence of newspaper discussions of the merits of cases to be tried. The practice must be still more hostile to the easy and perfect administration of justice, where, as in the Presbyterian church, the judges are to be elected after the case has once been tried, and the public discussion is got up for the purpose of influencing the election.

Mr. McDowell, we understand, has appealed to a higher court. Very well. Let him go there and be tried. If he can there obtain a reversal of the sentence which now stands against him, as an immortal man,—then he will be in good standing again. He has an undoubted right to take that course. But, unless he means to come out against the Presbyterian church, and denounce it as so corrupt that its decisions ought not to be regarded, he has no right to appeal to the public. We, at least, shall not consent to be erected into a court of appeal, to try over again cases that have been decided by the third Presbytery candidates for second preacher, the orthodox.

The fact is, that the liberal party, having been permitted the choice of their own candidate, for the first time for nine or ten years, were entirely willing, nay desirous, that the orthodox candidate should be the candidate preferred by the orthodox: for between him and Mr. Field, the votes of the orthodox themselves were considerably divided. It was distinctly stated by the reporting committee, that Mr. Storrs received thirty-seven votes, though Mr. Field was the orthodox candidate.

Now, Sir, it happens to me to know, that many Unitarians vote for Mr. Field, and all who voted at all would readily have voted for him, but several others gave their votes for Mr. Storrs, supposing him to be the candidate preferred by the orthodox: for between him and Mr. Field, the votes of the orthodox themselves were considerably divided. It was distinctly stated by the reporting committee, that Mr. Storrs received thirty-seven votes, though Mr. Field was the orthodox candidate.

P. S.—"May have originated," &c.—The character of the Society was procured by a Committee of which I am, as was made personally acquainted with the facts, your most able brief to an audience.

To the Editor of the Recorder.

SIR.—In your last journal, which accidentally came to my notice, I read some remarks on the late meeting of the Massachusetts Congregational Convention, on which, as I was made personally acquainted with the facts, you made a very able brief to an audience.

It is to the honor of your audience, I suppose, (Rev. H. Ware, Junr.) having been elected as the first to the contest." Mr. Field, you add, "was chosen by about the same number of votes, of which had been given for him as first preacher. It is not known that a single Unitarian voted for him."

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Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, and indifferently of all, or could be so understood of all, and made with truth in a known language; or that they were not often, through man's malice and infamy, pernicious, and much hurtful to many; or that we generally, and absolutely, deemed it more convenient in itself, and more agreeable to God's word and honor, or edification for faith, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages.

Not for these, or any such like causes, do we translate this Sacred Book, but upon special considerations of the present time, state, and condition of our country, unto which divers things are either necessary, or profitable and medicinal now, than otherwise in the peace of the church, were neither much required, nor perchance wholly tolerable.

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June 17, 1836.

great power in managing the affairs of the world, as they generally are, unwise and in the way of much good, and of much evil. These men are good men, and useful; but the greater part, it is to be hoped, else than fit to be spiritual leaders in the house of the Lord. As I have described, the Society is on a small scale. It is in the five or six pupils, who have joined together for this object. As will justify the measure, an attempt to form an establishment, with us, in the case. I ought also to be a school for the education of 12 or 12 youth of promising talents, the instruction of a suitable teacher, to raise up many such youth, and young men for the work of the world.

all that I have to say at present about myself for my giving you some respecting its labors during this year. I stated that there are other Societies in this city. This is the case. Its object is to Lyons, and was accomplished. Its object is to Lyons, and was accomplished. Another has been formed at Little, in the north of France, at the same object, and will do it is probable, they will unite with the Paris Society, and form a whole kingdom. Just so, the United States at first, independent Bible, Tract, and Mission at length they began to form, and the smaller ones to become the work of concentrating effort. So it will be here.

stant co-worker which the Evangelical Society of France, is the Evangelical Society. It was formed and a Theological Seminary at Lyons, and has five Professors, and about several pastors and evangelists of Geneva. But the greatest adjoining portion of France, our seven evangelists, who have succeeded, and 21 or 22 co-operated, last year, parts of it, and the smaller ones to become the work of concentrating effort. So it will be here.

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POETRY.

LINES.

FOUND IN THE SKELETON-CAVE AT THE ROYAL ACADEMY, LONDON.

Behold this ruin! 'twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat;
This place was thought's mysterious seat.
What beauteous pictures filled this spot!
What dreams of pleasure long forgot!
Nor love, nor joy, nor hope, nor fear,
Has left one trace or record here!

Beneath this mouldering canopy
Once shone the bright and buoyant eye;
But start not at the dismal scene,
If social love's eye emblazed—
If with no lawless fire it gleamed,
But through the deep of gloom beam'd,—
The eye shall be forever bright,
When stars and suns have lost their light.

MISCELLANY.

VOYAGE TO SMYRNA.

Extracts from a letter of Mrs. Jackson, missionary to Smyrna, from the Boston Recorder, by Rev. Cyrus Mann. —Concluded.

Our progress was very rapid the remainder of our passage to Smyrna. Consequently we had little opportunity to observe the remaining islands. On Sabbath before we arrived in port, we had a violent gale of wind, which lasted several hours; all our sails were reefed save one, and then we sailed at a very rapid rate. It seemed that our masts must be carried away by the strength of the wind, and our vessel set on her "beam's ends." I never felt during the whole voyage, that we were in danger than that Sabbath afternoon; yet I was very little alarmed, and I never slept in my used to fear I should. On the whole, our voyage was most agreeable, except when at home. I think all have great reason to bless our Father in heaven for his preserving care over during a passage over the dangerous deep. You never can know the joy and gratitude felt by those who, after a long voyage, are permitted to step again upon land. We were not a little excited at this time, I can assure you.

Mr. Thompson, Miss Tilden, Mr. Johnson and myself, were conducted to Mr. Temple's. Here we have spent nearly all our time, since we arrived, which was the 1st of February. To-day is the ninth which we have spent in Smyrna. On the 11th, at 5 o'clock in the afternoon, we expect to sail for Constantinople, in the Steamer Durothea. We shall probably be there on Saturday morning, the 13th, if no accident happens to us. There is a room in readiness for us in the house of Mr. Dwight, the missionary at Constantinople, where we shall remain some months. I suppose Mr. J. and myself, will board in their family. You must think of us as being pleasantly situated for the present. When I get to Trebizon, I shall commence house keeping, as there is a house provided for us with Mr. Johnston's. They are both under the same roof, and they tell us they are as comfortable as can be obtained in that place. The prospect of doing good among that people is favorable at present.

For want of time, I cannot give you a very minute description of the missionaries, or the natives of Smyrna; but will say a few things. There are three missionary families here connected with the American Board, Mr. Temple, Hallcock, and Adger; one, Mr. Brewer, who is supported by a society of young ladies in New Haven. He has established several schools among the Greek population, which are in a very flourishing condition. There are one or two missionaries under the direction of the Church Missionary Society of England. Mr. Temple and Hallcock have the care of the printing establishment in Smyrna, beside the supervision of several schools. The people in America know nothing of the schools in this place. I am sure I had no idea of their superior character. I have visited several, and never was I more happily disappointed. The first was the girls schools, superintended by Mrs. Temple; there are two departments, one called the infant school, the other for the older girls; also a sewing department, where plain and ornamental needlework are taught. The girls appeared very bright and intelligent, and had made good improvement, according to the time they had been in the schools, as girls do in New England. The infant school was remarkably interesting, as much so as any school I have visited in Boston. The needle work was very nice indeed. They are a general that, a little darker than girls in New England, but some are fair, and very beautiful. All were dressed decently, and in English style, i.e. in frocks and aprons; their heads, however were dressed after the Greek fashion. The bair is made into one bair (as we bair), and carried round the fore part of the head as far as it will reach, and then fastened with their half handkerchiefs, which are interwoven with the bair. On the top of the head is worn a piece of woollen cloth, extending as far as the bair. Some of them look very pretty.

They read in the Scriptures and sing a hymn in the tune, "sweet home." No tune has affected me so much since I have been in Smyrna as this. I felt that I could make many sacrifices and use much self-denial, could I be permitted to have only a few of those poor Greeks to teach the way of eternal life. But it will be a long time before we can even lip in their language. It will require much hard study and patience, before we can do much directly for their benefit. I trust you will pray often for a blessing on our labors in this land of strangers. You may possibly think that I regret coming here, seeing there are so many discouragements; but it is not so. We believe that the work is to be done, and that it is to be done by the schools and preaching of the gospel; therefore what our hands find to do, we wish to be faithful in and leave the rest with God.

TRAVELS IN EUROPE.

(From the New Book of our Correspondent.)

In speaking of the doctrines of the Vaudois Christians, I called them Calvinists. I believe they have been less influenced by the speculations of Neologism, than any other body of Christians. Consequently, they have not indulged in any of those notions that may be found among some at Basle. There is not one among all their pastors, who can be considered in any sense a Hegelian.

On the doctrine of *future punishment*, you may be assured that they are as orthodox as the Christians of America. When I asked Mr. Thomas, of the mission house, what he thought of the condition of the heathen, his answer was, "All in heathen lands dying out of Christ, they cannot be saved; but they will not be judged by any other law than that which has been given them—the providence of God and their own consciences."

Genera. Wednesday, Aug. 13.—Arrived here in a crowded steamboat of chiefly English, 30 miles in five hours! It was the most entrapping ride that I had ever made. The scenery was of endless variety, and that variety was of the most beautiful and the most sublime. The beautiful lake of about 50 miles long by two to five wide, is the paradise of poets, lovers and all travellers. If the banks of the rivers by

which you approach Baltimore and Philadelphia, had some grand mountains on one side, and a few more fine country seats, you would have something of a resemblance.

You know that this region is classic ground. Everywhere are to be found souvenirs of Rousseau, Gibbon, Voltaire, Byron, Madame de Staél, Calvin, Beza, etc. Many travellers make it a duty to hunt out the houses of Gibbon, Rousseau, Voltaire, &c. Would you have me pay that respect to them? I can't do it.

Geneva is another of these complete cities in miniature, with its cathedral, court-houses, cafes, quays, etc. The houses, I should think, were on an average six stories high. This arises from the fact that it is a walled town—and they cannot spread, but must grow tall. The fortifications are very wide—walls and ditches three times repeated. The fortifications in these towns are often the place of promenade. The inner walls are set out with trees. We Americans know nothing what it is to live in the enjoyment of ourselves in the open air. Here, in this small town of 22000 inhabitants, near half of them in the evening seem to be patrolling the streets. The retreat into the town is sounded at eight o'clock. Bells are more common in Switzerland than in New England.

At three o'clock, I went to attend a distribution of prizes to the children of a female school. It is a school of about fifty poor children, established by the exertions of Rev. Mr. Malan. He calls it the "school of the blessed field." The distribution was made in a garden, under the thick shade of a circle of horse-chestnut trees. A table, covered with prizes of frocks, shawls, handkerchiefs, rows of children from four to 12 years of age, neatly dressed, surrounded with a hundred gentlemen and ladies, chiefly Christians, formed the scene. Mr. Malan stood behind the temple, and made a short, appropriate prayer. He then said: "My little ones, I understand you have learnt this little hymn. Well, I have got it printed for you, and you can keep it as a *souvenir* of the day." It was a hymn that he had composed himself. When sung, he made some pointed remarks on the verse—"that God by holy baptism had consecrated them to himself;" and now, children, if you ever are tempted so, or see those around you sinning, say—"What? what? you have been chosen by the holy God; you, who are marked by him, will you be so hardened as to sin against that love of his?"

He then began to speak about the prizes, and told them that they were not given to any of them because that they had merited them; if they had done well, they had done but their duty. He wished however to encourage them for the future, and he gave them therefore these small presents—just as God gratuitously bestows upon his free grace. He then called them up one after his to his table, and gave them their portions, always accompanying it with some pointed question, and a request to read the Bible. With a farewell verse the ceremony was concluded, leaving an innocent quietus upon the consciousness of us all.

I have no reason to say that foreign missions excite uncommon attention at Geneva. In the vicinity, there is no especial meeting for missions, except the monthly concert. Their attention is in a great measure absorbed in the evangelization of France, which they consider being the great design of the school. There are now 13 theological students, and 13 in the preparatory department, with five professors. But these professors are not all entirely occupied with the school, but in directing the benevolent societies.

Although the Dissenters have ceased giving money to the other societies, it is not because their interest in missions has ceased. They are not content with the organization of those societies, and have formed what they call the "Society of the churches." The object of this Society, among other things, is, to send out any of their own members as missionaries, whether it be domestic or foreign. They have sent out two or three, of whom two are for Canada and one is for India. They render their report to the churches.

The Dissidents are opposed to the national church, and to a national church. They say, the church ought to approach as near as possible to the primitive, in all points of its organization. They think their own approaches nearer to the Bible, than that of any other in Switzerland. They urge, as a particular objection against the national church, in the main, that it is a church of the multitude, and not of Christians. This being stated, then follow the details, that known impious men are not excluded; that men are admitted without piety; that no church discipline is exerted. They on the contrary, admit no one but after months of trial, suspend or excommunicate all who do not walk in a Christian manner.

THE SOUTHERN WARS.

Extracts from the Speech of Mr. Adams, in the House of Representatives, May 25, on the resolution authorizing the payment of rations to the inhabitants of Alabama and Georgia, who have been driven from their homes by the Indians.

In considering these United States and the United Mexican States as mere masses of power coming to collision against each other, I can doubt that Mexico will be the greatest sufferer by the shock. The conquest of all Mexico would seem to be no improbable result of the conflict, especially if the war should extend farther to the two mighty combatants. But will it be so confined—Mexico is the greatest of the two Powers; but she is not the least prepared for action. She has the more recent experience of war. She has the greatest number of veteran warriors; and although her highest chisel has just suffered a fatal and ignominious defeat, yet has it happened often before to leaders of armies too confident of success and contemptuous of their enemy. Even now, Mexico is better prepared for a war of invasion upon you, than you are for a war of invasion upon her. There may be a success to Santa Anna, infamously assisted, but he and his nation will consider the tables upon the Texian conquerors, and drive them into the heart of your own territories. The three Powers might have taken the island and held it in undisputed possession?

At this time circumstances have changed—popular revolutions both in France and Great Britain have perhaps curbed the spirit of conquest in Great Britain, and France may have enough to do to govern her kingdom of Algiers. But Spain is again convulsed with a civil war for the succession to her crown; she has irretrievably lost all her colonies on both continents of America. It is impossible that she should hold much longer a shadow of dominion over the islands of Cuba and Porto Rico; nor can those islands, in their present condition, form independent units, capable of protecting themselves. They must for ages remain at the mercy of Great Britain or of these United States, of both. Great Britain is even now about to interfere in this war for the Spanish succession. If by the utter imbecility of the Mexican conqueror, this revolt of Texas should lead immediately to its separation from that Republic, and its annexation to the United States, I believe it impossible that Great Britain should look on while the operation is performed with indifference. She will see that it must shake her own whole colonial power on this continent, in the Gulf of Mexico, and in the Caribbean Seas. Like an earthquake she will see, too, that it endangers her own abolition of slavery in her own colonies. A war for the restoration of slavery where it has been abolished, if successful in Texas, must extend over all Mexico; and the example will threaten her with imminent danger of a war of colors in our own islands. She will take possession of Cuba,

and of Porto Rico, by cession from Spain or by the batteries from her wooden walls; and if you ask her by what authority she has done it, she will ask you, in return, by what authority you have extended your sea coast from the Sabine to the Rio Bravo. She will ask you a question more perplexing, namely—by what authority you, with freedom, independence, and democracy upon your lips, are waging a war of extermination to forge new manacles and fetters, instead of those which are falling from the hands and feet of man. She will carry emancipation and abolition with her in every fold of her flag; while your stars, as they increase in numbers, will be overcast with the murky vapors of oppression, and the only portion of your banners visible to the eye will be the blood-stained stripes of the task master.

Mr. Chairman, are you ready for all these wars? A Mexican war? a war with Great Britain, if not with France? a general Indian war? a servile war? and as an inevitable consequence of them all, a civil war?—For it must ultimately terminate in a war of colors as of races. And do you imagine that while, with your eyes open you are wilfully kindling, and then closing your eyes and blindly rushing into them; do you imagine that while, in the very nature of things, your own Southern and Southwestern States must be the Flanders of these complicated wars, the battle-field upon which the last great conflict must be fought between slavery and emancipation; do you imagine that your Congress will have no constitutional authority to interfere with the institution of slavery in any way in the States of this confederacy? Sir, they must and will interfere with it—perhaps to sustain it by war; perhaps to abolish it by treaties of peace; and they will not only possess the constitutional power to do so, but they will be bound in duty to do it by the express provisions of the Constitution itself. From the instance that your slaveholding States become the theatre of war, civil, servile, or foreign, from that instant the war powers of Congress extend to interference with the institution of slavery in every way by which it can be interfered with, from a claim of humanity for slaves taken or destroyed, to the cession of the States burdened with slavery to a foreign power.

But, Sir, I shall not vote for this relief to the suffering inhabitants of Alabama, and of Georgia, upon the ground on which the gentleman from Alabama, (Mr. Lewis) and the gentleman from South Carolina, (Mr. Thompson) have been disposed to place it. Little reason have the inhabitants of Georgia and of Alabama to complain to the Government of the United States for being remiss or neglectful in protecting them from Indian hostilities; the fact is directly the reverse. The People of Alabama and Georgia are now suffering the recoil of their own unlawful weapons. Georgia, Sir, what a figure, in the eyes of mankind, would you, in deadly conflict with Great Britain; fighting the battles of emancipation, and you the battles of slavery; she the bene-factress, and you the oppressor, of human kind? In such a war, the enthusiasm of emancipation, too, would unite vast numbers of her people in aid of the national rivalry, and all her natural jealousy against our aggrandizement. No war would be against slavery, the slave trade, and the Anglo-Saxon descendant from her own loins.

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Mr. Chairman, are you ready for all these wars?

THE MEDICAL LECTURES.

THE Medical Lectures at Dartmouth College, will commence on Thursday, the 11th of next August, and will be given in all the branches, usually Lectures on Anatomy